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So choice a series of discourses merits the dress of type and paper in which it appears. Yet we are afraid that the very elegance of these broad pages will be a hinderance to the wide circulation which they ought to have. A book like this ought not to be confined to a few readers, though these may be an audience fit. And it has seemed to us that the courses of Lowell Lectures, when published, should be so published that the multitudes who were disappointed of their hearing might get part of their benefit. The purpose of the testator would thus be better carried out.

6. — *Souvenirs Contemporains d'Histoire et de Littérature*. Par M VILLEMAIN, Membre de l'Institut. Paris: Didier. 2 vols. 12mo.

M. VILLEMAIN is one of the few writers of France who have been able to maintain unimpaired popularity through two generations, to unite the suffrages of all parties in their favor, and to disarm criticism by the commanding excellence of their works. No mere writer of miscellanies has a fame in France comparable to his. The most refined of aristocrats praise his choice and tasteful phrases, and the most sturdy of radicals confess his broad and generous candor. That frantic royalist, M. Baptiste Capestre, who has deluged France with his voluminous defences of tyranny, apologies for superstition, and eulogies of the house of Bourbon, is forced to speak respectfully of the great Academician; while Augustin Thierry, the first of modern French historical writers, pronounces Villemain to be the *creator of a new science*, the science of "Literary History." Journalism and Literature claim a man whom Science, the State, and even the Church, would call their own. Yet Villemain has produced no great original work, whether of science or history. His studies are essays and disquisitions rather than fresh contributions, — splendid and masterly criticisms, but not constructions from original materials. His "Tableau of the Christian Eloquence in the Fourth Century," his most remarkable work, is nevertheless, with all its wealth of suggestion and of diction, not an ecclesiastical history of that period. As a writer, Villemain belongs to the same class with the Schlegels and with Hallam, though incomparably the superior of the latter in keenness of thought and grace of expression.

His declining years are to be given to the pleasant task of gathering up the recollections of his crowded and honorable life, his memories of great men, great scenes, and great crises, of statesmen, scholars, wits, and poets, of social, literary, and political life. Two volumes of this

series have already come to our hand, and a third, we believe, has been issued in Paris. The first is chiefly a biography of that half-forgotten minister of an unfortunate king, and aid to an unfortunate emperor, M. de Narbonne. Happy the man who can find such a biographer, and can gain such full, even if tardy, justice. The biography is something more. It is a grand historical picture of France and Europe in the days of the Revolution, the Consulate, and the Empire. The second volume is occupied with the events and scenes of the "Hundred Days," that extraordinary interval of modern history, in which such marvellous issues and tendencies were brought together to a single point of time. This, too, is a monograph of remarkable power, unrivalled by any account of that famous epoch. In the first volume are contained also a couple of shorter sketches, of the Sorbonne and of the Salons of Paris in the first half of this century. We trust that M. Villemain may live long enough to make the volumes of his *Souvenirs* as numerous as those of M. Capefigue's histories.

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7. — *History of the Jewish Nation after the Destruction of Jerusalem under Titus.* By the Rev. ALFRED EDERSHEIM, Ph. D., Old Aberdeen. Edinburgh: Thomas Constable & Co. 1856. 12mo. pp. 592.

DR. EDERSHEIM is a Jew by lineage, a Christian in faith, an eloquent writer, a careful investigator, and a well-furnished scholar; and with these qualifications he has made a very instructive and entertaining book. Much of the matter will be wholly novel to English readers, and even a well-read Jew may be taught many things concerning the people Israel by this learned proselyte. The history commences (after a short but skilfully arranged opening chapter) with the destruction of Jerusalem under Titus, and ends with the final dispersion of the Jews in the fifth Christian century. Into this narrative is condensed an amazing amount of information of every kind, historical, biographical, social, literary, and religious. The work is wrought with a completeness which leaves nothing to be desired. We learn how the Jews lived, as well as what they suffered, how they disputed, as well as how they fought. The training of their homes, the teaching of their schools, the discussions of their assemblies, the explanations of their wise men, the shades of sect and party, the tenets of Halachist, Hagadist, and Cabalist the progress of thought from Hillel to Jehuda the elder, and the decline of power from Herod to Jehuda the younger; the forms and methods of industry, the rules of economy, and the system of common